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ABSTRACT

In order to better understand and care for children from a variety of backgrounds in a multicultural environment area, the Manitoba Child Care Association (MCCA) conducted a survey project concerning the incorporation of multiculturalism into child care centers' programs and the future directions of their support resources and funding. The project consists of two phases; this report provides a summary of phase one--the ongoing activities and results of the survey. Phase one included a comprehensive survey of all MCCA member centers and individual members, focus group sessions with parents in the centers, interviews with representatives from ethnocultural organizations, and the development of four resource sheets. A total of 546 surveys of 1,431 mailed to center members and individual members of MCCA were returned for a response rate of 38%. The results of the survey presented in this report highlight: (1) the diversity in families and staff in child care centers; (2) the importance of multiculturalism; (3) current child care programming and multiculturalism; (4) current areas of difficulty in dealing with multicultural parents and children; and (5) resources used or desired for a multiculturalism program. Eight appendices include resource sheets on multiculturalism, the survey form, a summary of major themes from focus group sessions and interviews, and a list of texts used in multicultural programs. (AP)

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MULTICULTURALISM IN CHILD CARE:

PHASE ONE

FINAL REPORT

PS 023072

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THE VIEWS EXPRESSED HEREIN ARE SOLELY THOSE OF THE AUTHORS AND DO NOT NECESSARILY REPRESENT THE OFFICIAL POLICY OF THE SECRETARY OF STATE OR THE MANITOBA CHILD CARE ASSOCIATION.

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MULTICULTURALISM IN CHILD CARE CENTRES

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INTRODUCTION

As early childhood educators in Manitoba we need only to look around our child care centres and our communities to recognize that we live in multicultural environments. From our experiences in classrooms, in workshops and in staff discussions, we know that working with children from a variety of backgrounds and helping children to interact with sensitivity and empathy with others in a multicultural context has been a topic of discussion, education and development for a number of years. What we need to know more about is how child care centres in Manitoba are incorporating multiculturalism into their programs and what supports, resources and funding early childhood educators in Manitoba need to better meet the needs of children and families that they serve.

The current project undertaken by the Manitoba Child Care Association (MCCA) with funding through Heritage Canada, is the first phase in a project designed to:

(1) provide assistance to early childhood educators in delivering a multicultural experience in the child care setting;
(2) increase the multicultural experiences of all children in child care centres;
(3) ease the transition of children from ethnocultural minorities into child care centres ;
(4) educate the various ethnocultural groups about the child care system in Manitoba;and
(5) develop and establish networks between centre, MCCA and ethnocultural organizations.

The current phase of the project included a comprehensive survey of all MCCA member centres and individual members, focus groups sessions with parents from a variety of ethnocultural backgrounds, interviews with representatives from ethnocultural organizations, and the development of four resource sheets (see Appendix A) for distribution to all MCCA member centres and individual members.

In Phase Two, resources for early childhood educators and centres will be developed based upon the results of Phase One, and recommendations to centres, government, educational institutions and other groups and agencies will be made to enhance the implementation of multicultural programming which meets the needs of the children and families in child care environments.

KEY FINDINGS

Surveys were mailed to 1,431 centre members and individual members of MCCA in May, 1994. A total of 546 surveys were returned for a response rate of 38%.

The parent focus groups included four male and six female participants representing seven different ethnocultural backgrounds. All participants had children under the age of twelve years, and all were or had used the child care system.

The organization representatives included two males representing two different ethnocultural backgrounds.

In at least 70% of centres, populations may be said to be diverse, that is, reportedly having families other than 'Canadian'. As well, in at least 75% of centres, one or more *target* ethnocultural groups are represented in the families served by the centres. In short, diversity is a reality for large numbers of centres in the survey.

When asked whether they collect information about the ethnocultural background of families in their centre, only 46% of centre directors say that they do collect information about ethnocultural background of families.

97 different ethnocultural backgrounds including combinations of two, three or more ethnocultural backgrounds were described.

While at least 75% of centres in the study have one or more target groups represented in the families served by their centre, only 14% of all respondents in the study are from those target ethnocultural groups.

When asked to indicate whether staffing reflects the ethnocultural makeup of the centre, 45% of all respondents say yes, while 55% say no. There is some indication that in centres that serve one or more target ethnocultural groups and in centres where most of the families are other that 'Canadian', staffing may better reflect the ethnocultural makeup of the centre.

The results indicate that in the child care centres represented in this sample, there is much work to be done in terms of incorporating staff that reflect the ethnocultural makeup of the clients base.

In parents focus groups, many agreed that child care centres do need to look at including staff from a variety of ethnocultural backgrounds.

The results for all respondents and for early childhood educators, supervisors and directors separately, show that respondents do view multiculturalism as an important feature of their programs.

The importance of multiculturalism in the program appears to be rated somewhat higher by those directors with one or more target groups in their centre.

As well, as the percentage of 'Canadian' clients decreases (or as the percentage of other than 'Canadian' clients increases), the ratings of the importance of multiculturalism in child care programs increases.

The results highlight some important issues for discussion and attention in the field whether through workshops, classroom training or resource material:

*the strategy of theme weeks versus inclusion of multiculturalism in all themes;

*an evaluation of toys, books and equipment commonly used in child care centres with respect to their appropriateness for culturally diverse populations, and a discussion of toys, books and equipment that can be incorporated to enhance sensitivity to diversity;

*information regarding a range of cultural, ethnic and religious holidays/celebrations with a discussion of strategies for the incorporation of a variety of holidays/celebrations in programming;

*a discussion of ideas and resources available to incorporate diverse foods into current snack and lunch menus, perhaps to include a compilation of recipes; and

*a discussion of issues related to communication with parents and families including the availability of print materials about centres in languages other than English, the inclusion of translators or interpreters for meetings with parents, and ethnocultural diversity in communication patterns.

In focus groups sessions with parents, communication between early childhood educators and parents and to a lesser extent between early childhood educators and children, was a key issue.

Organization representatives highlighted that child care centres may need to work at communication issues, including translating information so that parents can better understand programs and policies, and feel more comfortable raising concerns and participating in the management of centres. As well, greater sensitivity to issues of diversity in areas such as feeding practices and discipline needs to be developed.

When asked to choose the resources and opportunities that would be most useful to their centre in presenting a multicultural program, respondents favour: first, books or videos; second, workshops; and third, resource people - all with general multicultural information versus culture specific information.

RECOMMENDATIONS

Guidelines and generic questions for collecting information about the ethnocultural backgrounds of families should be developed and distributed to all child care centres in Manitoba.

Common child care policies and procedures should be reviewed with a view to their sensitivity to ethnocultural diversity. Such a review should be extended to include a review of Manitoba Child Day Care Regulations.

A resource manual to guide centres in the establishment of appropriate policies should be developed, and recommendations for change to Manitoba Child Day Care Regulations should be presented to government.

MCCA should continue to work to increase the employability within the field of child care of persons from a variety of ethnocultural backgrounds. This goal can be met in various ways, for example, MCCA should continue to work with:

*the Manitoba Child Care Office in terms of child care classification;
*with educational institutions in terms of entrance requirements and the recognition of foreign early childhood education credentials; and
*with agencies such as the Immigrant Women's Employment Counselling Service in terms of basic child care training programs.

MCCA should review its current holdings in the multicultural section of the Resource Library and resources available at local universities and colleges in light of the materials that are currently being used by the respondents and materials housed at or suggested by resources centres such as Early Childhood Multicultural Resources in Vancouver. Based upon the findings of this review, MCCA may wish to extend its available resources to better serve its membership.

Through a review of existing resources, MCCA may identify resources and materials,

including print material and audiovisual resources that have yet to be developed, and based upon the diversity of child care environments in Manitoba, may wish to pursue funding for the development of materials.

The Consulting and Training Service (CATS) of MCCA in conjunction with the Multicultural Committee of MCCA should work to enhance the workshops currently offered particularly those which deal with general multicultural information. Additionally, regional representatives, the Provincial Conference Committee and the Multicultural Committee should work together to ensure that diversity issues are well represented in provincial and regional conferences and workshops.

CATS should work in conjunction with the Multicultural Committee develop a province wide list of resource people with either/or general multicultural information and culture specific information.

The MCCA, perhaps in conjunction with various ethnic and cultural organizations and the Manitoba Child Day Care Office, develop a series of generic information sheets for parents using child care services. These sheets would be available in the first languages of at least the target ethnocultural groups.

THE SURVEY

A four page questionnaire was developed to:

(a) determine the extent of ethnocultural diversity in child care centres in Manitoba both in staff and in children;

(b) to gather information regarding current practices concerning the incorporation of multiculturalism in child care programs;

(c) to gather information regarding resources currently used in presenting multicultural programs;

(d) to gather information regarding current areas of difficulty in presenting multicultural programs; and

(e) to gather information regarding the need for various resources and training for presenting multicultural programs.

Respondents were also invited to provide additional comments and explanation.

The survey was piloted by the project coordinator and the project consultant at MCCA's annual conference held in Winnipeg, in May, 1994. The survey was revised based upon feedback from conference participants. See Appendix B for a copy of the survey.

Surveys were distributed to all MCCA member centres and individual members working in child care centres. However, only the director of a program was requested to provide descriptive information regarding the program location, the ethnocultural makeup of the clients of the centre, and the collection of information regarding the ethnocultural background from families in the centre.

Surveys were mailed to 1,431 centre members and individual members in May, 1994. A reminder to return the surveys was included in the June, 1994 issue of Focus, the MCCA's quarterly publication.

A total of 546 surveys were returned for a response rate of 38%. The surveys returned represented at least 161 different centres across the province, and included 4 child care aides, 227 full time early childhood educators, 45 part time early childhood educators, 32 special needs workers, 83 supervisors, and 152 directors.

THE FOCUS GROUPS

Focus group sessions were used as a source of information gathering among ethnocultural communities, as the previous experience of other organizations indicated that mail out surveys were not effective in soliciting information. It was felt that meetings held in a relaxed, open atmosphere would allow participants to more freely express their experiences and opinions. As well communication between participants and researchers would be enhanced through the elimination of the written word, especially important for those participants where English was a second language.

The focus groups and interviews were designed to allow an opportunity to discuss child care needs and issues with two specific groups: first, parents from a variety of ethnocultural backgrounds, and second, representatives from ethnocultural organizations. Invitations to parents were issued through various community contact persons followed by direct contact by the project consultant. Invitations to organizational representatives were issued through the president or chairperson of the organization. Initially, invitations were restricted to those ethnocultural groups which, based on information from Statistics Canada census data and the Social Planning Council of Winnipeg, represented the top sources of immigrants between 1987 and 1990, the largest visible minority groups and the fastest growing ethnic groups in Winnipeg and Manitoba. These ethnocultural groups include: Filipino; Aboriginal; Polish; Vietnamese; Chinese; East Indian; El Salvadorian; Ethiopian; Laotian; Jewish; Korean; Yugoslavian; Kampuchean; Iranian; and Portuguese. (Hereafter these ethnocultural groups will be referred to as the *target* ethnocultural groups. See Appendix C for further information regarding the selection of target ethnocultural groups). However, parents from other ethnocultural backgrounds were also referred and included in the sample.

Groups and interviews for parents and organization representatives were held separately. Parent participants were greeted and asked to complete a brief written questionnaire prior to the start of the group discussions. Sessions were conducted according to a preestablished format (see Appendix D for session questions) and lasted approximately one and one half hours. Focus group sessions were audio recorded for review and analysis purposes.

The parent groups included four male and six female participants representing seven different ethnocultural backgrounds. Two participants had lived in Canada all their life, while the others had lived in Canada between two and fourteen years. All participants had children under the age of twelve years, and all but one were or had used a child care centre. The one non-centre user was currently using family day care.

The organization representatives included two males representing two different ethnocultural backgrounds. Both representatives were interviewed on an individual basis

following the guidelines established for the focus group session.

A summary of the major themes from the sessions with parents and the interviews with organization representatives is presented in Appendix E.

THE RESULTS

DIVERSITY IN FAMILIES IN CHILD CARE CENTRES

Centre directors were asked to describe the ethnocultural makeup of the families in their centres. Two types of information were extracted from the data provided: first, the percentage of the families in the centre that were identified as 'Canadian'; and second, the number of target ethnocultural groups represented in the group of families at the centre.

It should be noted that the results here were limited by what and how the information was shared by centre directors. The terminology used in the presentation of information and in discussion may not be optimal, and may not recognize the extent of diversity of people described as Canadian. However, the information extracted from the data provided can help us to begin to understand the diversity in families currently served by the child care system in Manitoba.

TABLE 1. PERCENTAGES OF FAMILIES IDENTIFIED AS 'CANADIAN' BY CENTRE DIRECTORS.

PERCENTAGE CANADIAN	NUMBER OF CENTRES (N=152)
100%	13 or 9%
76 to 99%	49 or 32%
51 to 75%	16 or 11%
26 to 50%	17 or 11%
1 to 26%	19 or 13%
0%	4 or 3%
Information not available	34 or 22%

TABLE 2. NUMBER OF TARGET ETHNOCULTURAL GROUPS REPRESENTED IN CHILD CARE CENTRES.

NUMBER OF TARGET GROUPS REPRESENTED	NUMBER OF CENTRES (N=152)
0	24 or 16%
1	39 or 26%
2	27 or 18%
3	16 or 11%
4	11 or 7%
5	7 or 5%
6	5 or 3%
7	3 or 2%
8	5 or 3%
Information not available	15 or 10%

As the information in Table 1 indicates, in at least 70% of centres, populations may be said to be diverse, that is, reportedly having families other than 'Canadian'. As well, as the information presented in Table 2 indicates, in at least 75% of centres, one or more target groups are represented in the families served by the centres. In short, diversity is a reality for large numbers of centres in the survey.

Centre directors were also asked how many families in their programs are officially refugees. This information is presented in Table 3 (next page). The results indicate that for some centres, information and discussion focused on issues related to refugees would be important, but currently the majority of centres are not dealing with refugee families.

Centre directors were also asked to indicate how many families including those who may be refugees, have immigrated to Canada in the past five years. These results are presented in Table 4 (next page). As the results illustrate, issues related to more recent immigration require some discussion, although less that one third of centres are currently dealing with families who are more recent immigrants.

TABLE 3. NUMBER OF REFUGEE FAMILIES IN CENTRES.

NUMBER OF REFUGEE FAMILIES IN THE CENTRE	PERCENTAGE OF CENTRES (N=152)
0	70%
1,2,3	10%
4,5,6	3%
More that 7	1%
Unknown	5%
Information not provided	11%

TABLE 4. NUMBER OF FAMILIES IN THE CENTRE WHO HAVE IMMIGRATED TO CANADA IN THE PAST FIVE YEARS.

NUMBER OF FAMILIES WHO HAVE IMMIGRATED IN THE PAST FIVE YEARS	PERCENTAGE OF CENTRES (N=152)
0	53%
1 to 5	24%
6 to 10	4%
11 to 15	2%
More than 15	1%
Unknown	5%
Information not provided	12%

As indicated centre directors were asked to provide specific information regarding the ethnocultural background of the families that they serve. When asked whether they collect information about the ethnocultural background of families in their centre, only 46% of centre directors say that they do collect information about ethnocultural background of families. Of those who do collect information 43% collect the information formally (i writing), and 73% collect the information informally, with some centres reporting the use of both formal and informal methods.

If information was collected informally, centre directors were asked to indicate how the information was collected. A variety of information sources were reported:

INFORMAL WAYS OF COLLECTING INFORMATION ABOUT THE ETHNOCULTURAL BACKGROUND OF FAMILIES

*Discussion with parents
*Discussion with children
*Discussion with other staff
*Discussion with other parents, elders, relatives
*Use of books and resource materials
*Use of community resource centres and people
*Attendance at workshops and cultural events

Collecting information regarding the ethnocultural backgrounds of families served by their centres is an important and useful practice for centres as it allows centres to better assess the population they are serving and to consider their programs and policies in light of the groups they are serving.

Based on the result that less that one half of centres in the study collect information and based on a request from one survey respondent who said, "I would like to know more about what to ask and how best to gather information from parents regarding ethnocultural background", the following **recommendation** is offered:

Guidelines and generic questions for collecting information about the ethnocultural backgrounds of families should be developed and distributed to all child care centres in Manitoba.

More broadly, since ethnocultural diversity of clients is a reality for large numbers of centres, it is important that child care centre policies and procedures are sensitive to ethnocultural diversity. Indeed a major theme in focus groups sessions with parents was that some policies and procedures in day care centres are not sensitive to differing views and practices. For example, it is not common practice for children from some backgrounds to eat cold lunches, and parents discussed their experiences regarding the reluctance by early childhood educators to heat lunches provided by parents. As well, for parents from some backgrounds, having their children play outdoors in cold weather is not a common practice, and parents discussed their view that child care centres and child care regulations need to be more sensitive to the issues raised by parents. Additionally, as the authors of Culturally Sensitive Child Care: The Alberta Study note, "while some centres found it useful to use provincial regulations as a guide others indicate that day care regulations are not flexible enough to respect different cultures"(p.30). With these results in mind, the following **recommendations** are offered:

Common child care policies and procedures should be reviewed with a view to their sensitivity to ethnocultural diversity. Such a review should be extended to include a review of Manitoba Child Day Care Regulations.

A resource manual to guide centres in the establishment of appropriate policies should be developed, and recommendations for change to Manitoba Child Day Care Regulations should be presented to government.

DIVERSITY IN STAFF IN CHILD CARE CENTRES

Respondents were asked to describe their own ethnocultural background. In total, 97 different ethnocultural backgrounds including combinations of two, three or more ethnocultural backgrounds were described. The full listing of these ethnocultural backgrounds and the frequency of respondents in each is included as Appendix F. Displayed in Table 5 are the results for the target ethnocultural groups in the project.

TABLE 5. TARGET ETHNOCULTURAL BACKGROUNDS CURRENTLY REPRESENTED IN STAFF IN CHILD CARE CENTRES

ETHNOCULTURAL GROUP	NUMBER OF RESPONDENTS
Filipino	4
Aboriginal and Métis	25
Polish	25
Vietnamese	1
Chinese	7
East Indian	2
El Salvadorian	1
Ethiopian	0
Laotian	1
Jewish	4
Korean	0
Yugoslavian	0
Kampuchean	0
Iranian	0
Portuguese	2
	TOTAL 72 OF 522 RESPONDENTS (14%)

As the Table 5 shows, only 14% of respondents are from the target ethnocultural backgrounds.

While at least 75% of centres in the study have one or more target groups represented in the families served by their centre, only 14% of all respondents in the study are from those target ethnocultural groups.

In another question, respondents were asked to indicate how their centre incorporates multiculturalism into its program. Respondents were asked to indicate whether staffing reflects the ethnocultural makeup of the centre. 45% of all respondents say yes, while 55% say no.

To see whether having target ethnocultural groups as clients in the centres makes a difference in terms of staffing, we can look at just those centres who reportedly serve one or more target ethnocultural groups. In those cases, 55% of directors report that staffing does reflect the ethnocultural makeup of the centre while 45% still say no. However, if we look at those centres who reportedly serve four or more target ethnocultural groups, then 77% of directors report that staffing does reflect the ethnocultural makeup of the centre.

If we look at the issue of staffing in terms of the percentage of families identified as 'Canadian' in the centre, as presented in Table 6 , we find that there is some indication that in centres where most of the families are other that 'Canadian', staffing may better reflect the ethnocultural makeup of the centre.

TABLE 6. STAFFING THAT REFLECTS ETHNOCULTURAL MAKEUP OF THE CENTRE AS A FUNCTION OF THE PERCENTAGE FAMILIES REPORTED AS 'CANADIAN'.

PERCENTAGE OF FAMILIES REPORTED AS CANADIAN	PERCENTAGE OF DIRECTORS WHO REPORT STAFFING DOES REFLECT ETHNOCULTURAL MAKEUP OF CENTRE
100%	23%
76 - 99%	49%
51 -75%	56%
26 - 50%	47%
1 - 25%	74%
0%	100%

The results indicate that in the child care centres represented in this sample, there is much work to be done in terms of incorporating staff that reflect the ethnocultural makeup of the clients base. As Hallgrimson stated in a 1987 report for the Social Services Sub-Committee, Standing Committee on Human Rights of the Manitoba Intercultural Council,

> "Parents would likely feel more comfortable interacting with someone who understands their culture and/or language, hence increasing parental involvement. Both parents and children would be provided a sense of familiarity and security through seeing their own culture represented in the day care staff, thus reducing trauma and culture shock." (p.61)

Additionally, the authors of Culturally Sensitive Child Care:The Alberta Study, hypothesized that,"...diversity in staff or groups of children would enhance belief in culturally sensitive child care practice" (p.54) and expected that "...the presence of others in the environment who represented diversity would require a response from child care staff and would increase opportunities for staff to understand cultural needs" (p.54).

In the parent focus groups conducted in the current study, parents were generally pleased with the efforts of child care centres to meet their needs. Many parents agreed that child care centres do need to look at including staff from a variety of ethnocultural backgrounds, but some did not expect child care centres to be able to include staff and features of all ethnocultural backgrounds, particularly when centres deal with children and families from a number of backgrounds. Yet, as Hallgrimson (1987) and parent participants in the focus groups acknowledged, newcomers with teaching backgrounds and related education have typically not been successful in child care classification procedures or entry to training that would lead them to work in the field of child care. With these results in mind the following **recommendation** is offered:

MCCA should continue to work with:

***the Manitoba Child Care Office in terms of child care classification;**
***with educational institutions in terms of entrance requirements and the recognition of foreign early childhood education credentials; and**
***with agencies such as the Immigrant Women's Employment Counselling Service in terms of basic child care training programs**

to increase the employability of persons from a variety of ethnocultural backgrounds within the field of child care.

IMPORTANCE OF MULTICULTURALISM IN CHILD CARE PROGRAMS

Respondents were asked to rate, on a scale of one to five where one is least important and five is most important, the importance of multiculturalism in their program. The results for all respondents and for early childhood educators, supervisors and directors separately, presented in Table 7 show us that respondents do view multiculturalism as an important feature of their programs.

TABLE 7. THE IMPORTANCE OF MULTICULTURALISM IN CHILD CARE PROGRAMS.

RATING FROM 1 TO 5	ALL RESPONDENTS	EARLY CHILDHOOD EDUCATORS	SUPERVISORS	DIRECTORS
1 OR 2	8%	8%	3%	13%
3	26%	29%	27%	23%
4 OR 5	65%	63%	70%	65%

The results of the present study can be compared to those of Culturally Sensitive Child Care: The Alberta Study, which reported that when directors were asked if developing a culturally sensitive child care program was important for their centre, 48% responded that it was very important, 26% responded that it was somewhat important, and 16% reported that it was not important at this time.

It is interesting to note that some variation exists between early childhood educators, supervisors and directors, with supervisors tending to report multiculturalism as more important than either early childhood educators or directors.

Table 8 (next page) presents the ratings for the importance of multiculturalism in programs for different types of centres.

TABLE 8. THE IMPORTANCE OF MULTICULTURALISM IN CHILD CARE PROGRAMS BY TYPE OF CENTRE.

TYPE OF CENTRE	RATING OF 1 OR 2	RATING OF 3	RATING OF 4 OR 5
Infant (N=45)	4%	53%	42%
Preschool Full-time (N=242)	7%	19%	74%
Preschool Part-time (N=20)	5%	35%	60%
Combination (N=128)	9%	32%	59%
School-age (N=66)	14%	21%	65%
Nursery School (N=17)	12%	29%	59%

TABLE 9. THE IMPORTANCE OF MULTICULTURALISM IN CHILD CARE CENTRES FOR CENTRES IN WINNIPEG AND CENTRES OUTSIDE WINNIPEG

LOCATION OF CENTRE	RATING OF 1 OR 2	RATING OF 3	RATING OF 4 OR 5
Within Winnipeg	10%	18%	72%
Outside Winnipeg	18%	31%	51%

It is important to consider variations in the rating of the importance of multiculturalism in programs based upon staff position, program type and region. As will be highlighted later in the report, workshops and training sessions should be sensitive to the variations that exist.

DIVERSITY IN FAMILIES AND IMPORTANCE OF MULTICULTURALISM IN CHILD CARE PROGRAMS

Table 10 presents the results for ratings for the importance of multiculturalism in programs for those directors with one or more target groups in their client population. In comparison to results for directors in all centres as previously shown (Table 7), Table 10 below shows that multiculturalism appears to be rated somewhat higher by those with one or more target groups.

TABLE 10 . RATINGS FOR THE IMPORTANCE OF MULTICULTURALISM BY DIRECTORS WITH ONE OR MORE TARGET ETHNOCULTURAL GROUPS.

RATING FROM 1 TO 5	PERCENTAGE OF DIRECTORS
1 OR 2	14%
3	17%
4 OR 5	71%

Additionally, as Table 11 (next page) illustrates, as the percentage of 'Canadian' clients decreases (or as the percentage of other than 'Canadian' clients increases), the ratings of the importance of multiculturalism in child care programs increases.

TABLE 11 . RATINGS OF THE IMPORTANCE OF MULTICULTURALISM BY DIRECTORS ACCORDING TO THE PERCENTAGE OF 'CANADIAN' CLIENTS.

PERCENTAGE 'CANADIAN'	RATING OF 1 OR 2	RATING OF 3	RATING OF 4 OR 5
100%	23%	54%	23%
76 -99%	14%	32%	55%
51 - 75%	13%	20%	67%
26 - 50%	12%	18%	71%
1 - 25%	6%	6%	89%
0%	0	0	100%

The authors of Culturally Sensitive Child Care:The Alberta Study report that the directors that responded that multiculturalism was not important in their program at this time, indicated "...that either they had little cultural diversity in their centres or that they did not have a need to implement culturally sensitive practice for their culturally diverse children" (p.61) and hypothesize that diversity in groups of children enhances the belief in culturally sensitive practice. The results of the current study clearly support this hypothesis.

CURRENT CHILD CARE PROGRAMMING AND MULTICULTURALISM

Respondents were asked to indicated how their centre currently incorporates multiculturalism into it's program. Table 12 presents the results for this question.

TABLE 12 . WAYS THAT CENTRES CURRENTLY INCORPORATE MULTICULTURALISM INTO THEIR PROGRAMS.

ITEM	PERCENT WHO INDICATED THIS RESPONSE
Special theme week	68%
All themes contain multicultural elements	24%
Posters and books show people of a variety of races and cultures	94%
Variety of multicultural toys and equipment	46%
Bi-lingual or other that English books	31%
Celebration of holidays/celebrations from a variety of cultures	56%
Celebrate no holidays/celebrations	2%
Celebrate only Canadian holidays	38%
Staffing reflects the ethnocultural makeup of the centre	45%
Food served reflects the ethnocultural makeup of the centre	45%
Brochures/information available in languages other than English[1]	13%
Translators/interpreters arranged for meetings with family	19%

[1] Listing provided in Appendix G.

Among the important pieces of information that can be extracted from this data are:

*68% of respondents indicated that multiculturalism is incorporated by special theme weeks versus only 24% of respondents who indicate that all themes contain multicultural elements;

*94% of respondents say that posters and books show people of a variety of races and cultures while only 46% say their centres include a variety of multicultural toys and equipment;

*56% of respondents indicate their centres celebrate holidays/celebrations from a variety of cultures while 38% celebrate only Canadian holidays;

*only 45% of respondents indicate that food reflects the ethnocultural makeup of their centre; and

*13% of respondents indicate that brochures/information is available in languages other than English and 19% indicate translators/interpreters are arranged for meetings.

The information reported here provides insight into current practice with regard to the inclusion of multiculturalism in child care programming, and highlights some important issues for discussion and attention in the field whether through workshops, classroom training or resource material:

*the strategy of theme weeks versus inclusion of multiculturalism in all themes;

*an evaluation of toys, books and equipment commonly used in child care centre with respect to their appropriateness for culturally diverse populations, and a discussion of toys, books and equipment that can be incorporated to enhance sensitivity to diversity;

*information regarding a range of cultural, ethnic and religious holidays/celebrations with a discussion of strategies for the incorporation of a variety of holidays/celebrations in programming;

*a discussion of ideas and resources available to incorporate diverse foods into current snack and lunch menus, perhaps to include a compilation of recipes; and

*a discussion of issues related to communication with parents and families including the availability of print materials about the centre in languages other than English, the inclusion of translators or interpreters for meetings with parents, and ethnocultural diversity in communication patterns.

In focus groups sessions with parents, communication between early childhood educators and parents and to a lesser extent between early childhood educators and children, was a key issue. Parents felt unable to effectively communicate on matters such as food preferences and concern about outdoor play in cold weather. Organization representatives highlighted that child care centres may need to work at communication issues, including translating information so that parents can better understand programs and policies, and feel more comfortable raising concerns and participating in the management of centres. Volunteers from various ethnocultural communities may be available to assist child care centres with translation and with information regarding issues such as basic belief systems, child rearing patterns and food patterns.

Respondents also were asked to indicate other ways that they incorporate multiculturalism into their program. Responses included:

OTHER WAYS MULTICULTURALISM
IS INCLUDED IN PROGRAMS

*Parents encouraged to visit and share information

*Staff learn phrases and words in other languages

*Invite special visitors, native dancers and storytellers, for example

*Have special times for special teachings

CURRENT AREAS OF DIFFICULTY IN DEALING WITH CHILDREN AND PARENTS FROM OTHER CULTURES

Respondents were asked to rate areas of difficulty in their centre when dealing with parents and children from other cultures. The results for this question are presented in Table 13 (next page).

TABLE 13. AREAS OF DIFFICULTY WHEN DEALING WITH PARENTS AND CHILDREN FROM DIFFERENT CULTURES.

AREA OF DIFFICULTY	1 (VERY DIFFI CULT)	2 (DIFFI CULT)	3 (SOME WHAT DIFFI CULT)	4 (NO PROB LEM)	MISS ING
Verbal communication with parent	8%	14%	32%	39%	8%
Verbal communication with child	4%	7%	32%	47%	12%
Written communication	7%	12%	22%	45%	14%
Understanding of centre policies/philosophies	6%	12%	29%	41%	12%
Customs	4%	7%	22%	54%	14%
Holidays/ celebrations	2%	5%	19%	61%	13%
Discipline	2%	6%	27%	53%	12%
Health and safety issues	3%	5%	20%	60%	13%
Feeding practices/diet	3%	5%	30%	52%	10%

It is interesting, first, to note that for all areas, 8% or less of respondents reported ratings of 'very difficult', and with the exception of verbal communication with parents, written communication and understanding of centre policies and philosophies, the majority of respondents report 'no problem' for the other areas.

If we look at ratings for very difficult and no problem in combination, the areas that

seem to be more problematic for respondents include verbal communication with parents, written communication, and the understanding of centre policies and philosophies. The areas that seem to be less problematic include holidays/celebrations, discipline, health and safety issues, feeding practices/diet, and customs.

The results from the focus groups with parents and interviews with organization representatives present somewhat of a contrast to the results for early childhood educators. While parents did raise communication as a key issue, they also did raise concern with regard to caregivers' lack of understanding of feeding practices and diet, differing discipline practices, and differing expectations with regard to the clean and tidy appearance of the child. As well, while some parents report having been asked to share items such as traditional dress from their culture, others felt that they had not been asked enough to share their culture.

The information reported here provides insight into the areas of difficulty both from the perspective of early childhood educators and the perspective of parents and organization representatives. This information confirms:

*the need for consideration of issues of communication between parents and early childhood educators;

*the need for information and training that will help educators to be more sensitive to diverse practices and views as they impact upon the child care environment; and

*the need for more information to parents presented in their first language.

Respondents were asked to report any other areas of difficulty. Subsidy was noted, although the respondent was not specific with regard to the precise issue.

RESOURCES USED IN PRESENTING A MULTICULTURAL PROGRAM

Respondents were asked to describe the books and other resources that staff use in presenting a multicultural program. The results for this question are presented in Table 14 (next page).

TABLE 14. RESOURCES USED IN PRESENTING A MULTICULTURAL PROGRAM.

RESOURCE	FREQUENCY OF RESPONSE
Books, libraries	175
Children's books	51
Toys, equipment, materials	30
Posters, pictures	22
Staff knowledge and experience	21
Parents	17
Magazine and journal articles	10
Visitors to the centre	7
Workshops	4
Props from children's homes	4
MCCA information	3
Community Resource Persons	2
Community Cultural Associations	2
Government Organizations (e.g. C.I.D.A., Indian Affairs)	2
Friendship Centres	2
Powwows	2
University/college courses	2
MCCA Kit	1
The children themselves	1

A list of the titles of books used by respondents in presenting multicultural programs is contained in Appendix H.

RESOURCES DESIRED FOR PRESENTING A MULTICULTURAL PROGRAM

Respondents were asked to choose resources and opportunities that would be most useful to their centre in presenting a multicultural program, numbering their choices as follows: 1, most useful; 2, next most useful; and so on. The summary of responses to this question are in Table 15.

TABLE 15. CHOICES FOR RESOURCES TO PRESENT A MULTICULTURAL PROGRAM.

RESOURCE	FIRST, SECOND OR THIRD CHOICE	FOURTH, FIFTH OR SIXTH CHOICE	SEVENTH AND BEYOND CHOICE	NOT ANSWER-ED
Resource people with culture specific information	62%	26%	12%	15%
Resource people with general multicultural information	60%	31%	9%	15%
Books, videos, with general multicultural information	74%	18%	6%	10%
Books, videos, with culture specific information	60%	34%	6%	14%
Funding to purchase specific cultural items	61%	23%	17%	14%
Funding for translations of written material	38%	11%	46%	22%
Funding for verbal translators	38%	8%	56%	22%
Workshops on general multicultural information	70%	20%	9%	13%
Workshops on specific cultures	60%	23%	17%	14%

Respondents were also asked to indicate other resources or information that they

would find useful. Responses included: the names and catalogues for manufacturers of good multicultural equipment; a workshop presenting Canada through the eyes of a refugee; children's resources; access to more Native staff persons; storytellers with visual aids; and an activity book developed locally.

The results indicate that, if we look at peoples' top 3 choices, respondents favour:

first,	books or videos
second,	workshops
third,	resource people

all with general multicultural information versus culture specific information. If we look beyond the top 3 choices, there is indication that respondents still favour books or videos, workshops and resource people, but with culture specific as well as general cultural information. It is interesting to note that funding for translation of written material and funding for verbal translators were not highly rated although it is a key issue for parents, as revealed through focus groups sessions.

Based upon these findings, the following **recommendations** are offered:

MCCA should review its current holdings in the multicultural section of the Resource Library and resources available at local universities and colleges in light of the materials that are currently being used by the respondents and materials housed at or suggested by resources centres such as Early Childhood Multicultural Resources in Vancouver. Based upon the findings of this review, MCCA may wish to extend its available resources to better serve its membership.

Through a review of existing resources, MCCA may identify resources and materials, including print material and audiovisual resources that have yet to be developed, and based upon the diversity of child care environments in Manitoba, may wish to pursue funding for the development of materials.

The Consulting and Training Service (CATS) of MCCA in conjunction with the Multicultural Committee of MCCA should work to enhance the workshops currently offered particularly those which deal with general multicultural information. Additionally, regional representatives, the Provincial Conference Committee and the Multicultural Committee should

work together to ensure that diversity issues are well represented in provincial and regional conferences and workshops.

CATS should work in conjunction with the Multicultural Committee develop a province wide list of resource people with either/or general multicultural information and culture specific information.

The MCCA, perhaps in conjunction with various ethnic and cultural organizations and the Manitoba Child Day Care Office, develop a series of generic information sheets for parents using child care services. These sheets would be available in the first languages of at least the target ethnocultural groups.

In addition to issues for discussion and attention in the field as presented in the sections discussing current child care programming and current areas of difficulty , themes that evolve from the written comments provided by respondents, provide additional guidance with regard to the development of training and resources.

As the following comments illustrate, several respondents felt that it was important that the focus of multicultural programming be upon appreciating diversity rather than pointing out the differences between individuals.

> "I feel that pointing out racial and cultural differences to young children can have a very negative effect. Concentrating on what people are as opposed to who they are is where racist attitudes can manifest themselves. .." (Survey respondent).

> "I feel that children should learn to appreciate their and other's cultures. This will help them to respect and hopefully understand one another" (Survey respondent).

> "There is a definite need to provide multiculturalism year round as a part of your program, not just a week's theme. This is an essential step to eliminate racism in our children and their future" (Survey respondent).

> "I see the need for further resources and information...The only way to bring people together is to share what we know about each other and being proud of who you are" (Survey respondent).

"I feel that multicultural centres do more to help children feel secure in their cultures, not by stressing the differences, but by affirming their right to be themselves" (Survey respondent).

As the following comment illustrates, it is important to include a parent component in workshop training and the development of resources.

"It would be excellent for parent to attend multicultural programs and workshops to help foster attitudes" (Survey respondent).

As the following comments illustrate, it is important to look beyond the child care centre to the community, and to more global issues with regard to diversity.

"There isn't a real mix of multicultured children in our centre, but it would be ideal to have more ideas and information in case enrolment changes" (Survey respondent).

"In our centre we do not have many children/parents who celebrate their own culture closely. If we did have a child/ren with certain beliefs/cultural ways, we would include and adapt his/her values in our program" (Survey respondent).

Respondents are looking for practical ideas.

"I would appreciate help in 'how to' implement multiculturalism into the daily schedule especially with a centre with very few ethnic/cultural differences to make multiculturalism an every day theme, not just a specific theme" (Survey respondent).

And finally, it is important to recognize that multicultural programming is a challenge especially in light of limited resources.

"In a busy centre with many different needs, it is extremely difficult to address specific cultural needs at the expense of the other children. While trying to recognize them as best as possible, it is a time consuming,substantial effort" (Survey respondent).

APPENDIX A

RESOURCE SHEETS
DISTRIBUTED TO INDIVIDUAL AND CENTRE MEMBERS

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CULTURE VS ETHNICITY

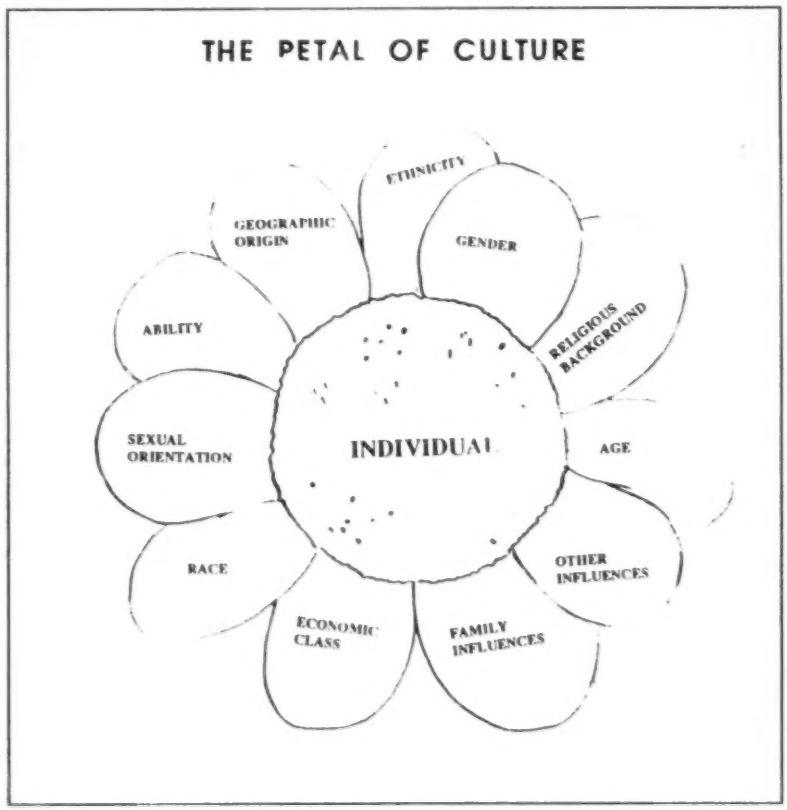
The common explanation for difficulties in providing effective services is simply to ascribe the challenges to "ethnic differences". That is, people from certain countries have different beliefs and practices and they speak different languages. However, focusing only on ethnic origin or language can lead to stereotyping, a denial of the variety and complexity within each culture.

It is important to distinguish between CULTURE and ETHNICITY.

One can define culture as the totality of ideas, beliefs, values and knowledge of a group of individuals who share certain historical experiences. An ethnic group, on the other hand, shares a common language, race, religion or national origin.

In one country there may be more than one ethnic group. At the same time we may find several cultures within one ethnic group.

Enid Lee gives us a useful tool for looking at the many different cultural identities we all have.



This "petal" diagram includes both those cultural factors we are born into and those we take on, involuntarily or by choice. Ethnicity is certainly one important aspect, as is race. However, there are other powerful cultural influences, gender, socio-economic class, religion and life events can also give us a shared culture with people from different countries who have experienced similar lives.

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STAFF MEETING WARM-UP

(something to try at your next staff meeting)

Place yourself inside the petal of culture and describe how each petal influences who you are.
Keep your description private for now.

Think about your co-workers and put them inside the petal of culture.
Describe how you think each petal influences who they are.
Keep your description private for now.

Compare and share your descriptions.
How accurate were your assessments of the importance of the various petals?
How accurate were their assessment of you petals?

Think about the children and clients with whom you work.
How accurate would your assessments of their petal of culture be?
What could you do to know them better?

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PERSPECTIVES FOR INTERCULTURAL UNDERSTANDING

While developing or adapting child care programs for a culturally diverse population, it is important to consider the varieties of culture and experience families bring with them. Multicultural issues can be better understood if we take the time to consider the families in our centres within the following three perspectives.

1: Impact of the culture of origin - the culture of origin affects beliefs, practices and expectations of families. Differences may include:

- Beliefs around disease causation and health maintenance
- Patterns of help-seeking behaviours
- Taboo topics
- Expectations of professionals
- Traditional patterns of sex roles

2: Issues arising from the transition experience - experiences of transition and adaptation for immigrants and refugees affect health, family relations, behaviour and expectations. Issues include:

- Conditions in transit
- Family disruption
- Sex role changes
- Torture and abuse
- Unrealistic expectations of a new society

3: Barriers to access - barriers prevent immigrants and refugees from accessing Canadian services and getting the best service from them. Issues include:

- Information and knowledge barriers
- Cultural barriers
- Communication barriers
- Circumstantial barriers
- Administrative and systemic barriers

Each of these perspectives brings us important insights. But more importantly these show us, the limitations and potential conflicts our program may present families in our centre. It is useful to incorporate all three perspectives as a first step in centre and program planning. Many of these issues apply also to people who undergo internal migration (for example, from remote areas to urban centres).

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F OOD FOR THOUGHT; STAFF DEVELOPMENT IDEAS

PERSPECTIVE # 1: Impact of the Culture of Origin

- What are your beliefs of these five items?
- Describe what you think your colleagues believe.
- Share and discuss your views with co-workers.

During a staff meeting, identify the beliefs, expectations, practices of the families at your centre.

- How do you know this or are you making assumptions?
- What could you do to get accurate information about the children and parents whom your program serves?

PERSPECTIVE # 2: Transition Experience

If you, your family, a friend or co-worker immigrated, share the experiences and issues of transition at a staff meeting. OR arrange for a guest speaker (ask former parents or contact relevant agencies).

- Do all immigrants have the same transition experience? Why not?

Many of these areas are very personal, if not traumatic for immigrants.

- Would you ask centre families directly about these transition experiences; why or why not?

PERSPECTIVE # 3: Barriers to Access

As above, have relevant staff or speakers discuss these items from "real experiences".

During a staff meeting, brainstorm how staff could experience a "temporary immersion" in a culturally different environment. Arrange such experiences. eg: attend a play, arts or social event performed in a language you do not understand; go to a local association meeting (representative of some of your parents) where the meeting is held in a language with which you are unfamiliar. The impact will be more effective if each staff does this alone; no friends or co-workers with them.

Afterwards, share the experience.

- What were the barriers?
- How did you feel?
- What did you learn?

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MULTICULTURALISM IN CHILD CARE CENTRES

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RESOURCE SHEET # 3

CONSIDERATIONS IN USING RESOURCES AND ACTIVITIES

Let's eavesdrop on the following conversations between early childhood educators as they discuss using resources and activities to promote multiculturalism in their centres. Try to continue the conversations; what other questions might you ask? Why?

At a local networking meeting, Melanie is talking to Andrew.

Melanie: "Do you know where I could purchase a sari for our dress-up area? Some of the workers in the factory that our centre serves wear saris, so it's something the children see regularly."

Andrew: "Well, it's certainly relevant to the children's experiences, but does the sari have any religious significance? Are you sure you wouldn't offend someone who wears a sari, if you let the children play with one?"

Melanie: "Well, I'm not sure, but I talked to one of our staff who wears one and she didn't have a problem with the idea."

Andrew: "Yeah, but can she speak for everyone who wears saris?"

•••

Excitedly, Tracey comes into the staff room during lunch time:

Tracey: "Look what I picked up at the bookstore down the road!" (She pulls out a set of four posters depicting Aboriginal people. The first shows adults in traditional costume at a Pow-Wow. The second is a scene with people and tepees on the prairie with buffalo grazing in the background. The third shows a woman working at a downtown construction site. The last poster is a close up of four children eating blueberries.)

Tracey: "We've got room to put up two posters; which ones do you guys want to put up?"

Ellen: "Well, we should think about the children in our centre and what they've experienced."

Janet: "But, we don't even have any children in the centre of aboriginal descent. At least I don't think so."

Tracey: "Well, from what I know, it's still appropriate to put up some of these posters, so which ones shall we pick?"

•••

At a staff meeting, the early childhood educators are doing some planning for December and January.

Sara: "Alright, let's plan some Christmas stuff. I love Christmas!".

Randy: "But how about the children who don't celebrate Christmas, how will they feel?"

Jane: "Well, I have a friend from a culture that does not traditionally celebrate Christmas, but she loves to get into the spirit of giving."

Randy: "Okay, but how about the Nguyens. They've just started and we don't know them very well, how will they feel about things like Santa...a large bearded man who asks children to sit on his knee and then gives them candy?"

Sara: "Let's think about what we want children to learn about Christmas. If we are going to do something around Christmas, what are we going to focus on and what does it teach the children?"

Balwinder has asked for a few minutes to raise an issue at the staff meeting.

Balwinder: "As you know I'm East Indian, and I would like to celebrate Diwali with the children. How do you guys feel about that?"

Megan: "But, I don't think any of our children celebrate Diwali, and what is it anyway?"

Anne: "Well I think it would be a good way for us to learn more about your culture and obviously it's important to you and you are important to the children."

Jill: "Well everybody, let's talk about what the implications are for the staff and the children, but also how about the parents?"

•••

In your discussions keep the following questions in mind:

- Is what you're planning to do, related to what the children see everyday in their home, in their community, and/or in the centre?
- Can the children and families see themselves reflected positively within the environment and activities at the centre?
- Have you thought about the fact that within all groups there is variation, and that it is usually not safe to assume that there will be only one view, one position or one opinion?

To guide your thoughts and discussions, here are some books you may want to consult:

Chud, G. and Fahlman, R. ; (1985) Early Childhood Education for a Multicultural Society; Vancouver, B.C.; Pacific Educational Press, University of British Columbia

Biocchi, R. and Radclife, S. ; (1983) Shared Experience: Bridging Cultures; London, Ontario; The Canadian Mental Health Association

The Multicultural Committee would be happy to hear from you.
Please send us your comments, experiences, and questions.

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MULTICULTURALISM IN CHILD CARE CENTRES

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RESOURCE SHEET # 4

MULTICULTURAL ORGANIZATION DEVELOPMENT (MOD)

Certainly, an important part of becoming a multicultural centre involves implementing multicultural childrens programming. But becoming a multicultural organization goes much further. A multicultural organization is one in which every aspect of the organization - it's philosophy, policies and procedures - are reflective of the community it serves.

The Multicultural Organization Development process, as described by Stevens (1993), is a model for action. The term multicultural, used here, can refer to not only race, ethnicity and colour, but may include creed, sex, sexual orientation, age, ability and others.

The MOD process requires time and effort to achieve. Here are some steps to move you into action:

- Do a centre assessment:
  - -survey everyone's ethno-racial backgrounds, including Board, staff and parents
- Study your community:
  - -research statistics on the ethno-racial groups in the communities your agency serves
- Begin a review and reflection process:
  - -assess your centre's philosophy/mission statement
  - -assess your existing programs
  - -assess your recruitment procedures and personnel policies
  - -assess your practices with regards to communication with parents and review your parent policies
  - -assess the needs of staff, Board and parents for training and more informal opportunities to discuss issues
  - -throughout the review and reflection process, it would be very useful to talk to groups with similar goals, going through similar experiences
- Initiate change:
  - -develop philosophy/mission statement/policies
  - -request funding for training
  - -keep in touch with other groups

Keep in mind that on-going evaluation will ensure that your policies continue to meet the changing needs of the communities you serve.

Look for changes in these areas when the MOD process is put into place:

- Mission and Philosophy statements

- Personnel policies and practices:
  - -orientation
  - -supervisor/employee relations
  - -performance appraisal

- Parent Policies:
  - -reflecting the values, concerns and solutions of diverse groups

- Board leadership:
  - -selection
  - -roles and responsibilities
  - -committee function

- Board/staff training:
  - -multicultural awareness
  - -intercultural skills development

- Communications:
  - -external - public relations
  - -internal - staff meetings, staff communication

These strategies, and the expertise you will have gained, place your organization in a strong position for responding to change. You will have developed the tools for what is certain to be a rapidly changing and challenging future.

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Community based programs for a multicultural society: Stevens, Sarah Bowen; Copyright 1993 by Planned Parenthood Manitoba
Developing an Anti-Racism Policy in Child Care: Mitra-Selby, Keya; National Early Childhood Education Diversity Symposium; Vancover, B.C.; November 25, 1993

FOOD FOR THOUGHT: STAFF/BOARD DEVELOPMENT IDEAS

Consider the following situation:

A family wishes to enroll their child in your centre. The family is of Sikh origins. During your initial conversation the parent indicates that the child is required to wear his Kirpan (ceremonial sword) throughout the day and that this would include wearing the Kirpan in your centre. The parent assures you that the child has been trained not to take the Kirpan out of its' scabbard and that in fact the Kirpan will be tied into the scabbard.

Consider the following questions:
- What is your reaction as a staff person to the idea of the child wearing a Kirpan at the centre?
- What might the reactions be of your Board? other parents? other children?
- Do you have a policy in place which responds to this situation and guides you in your decision?
- What Human Rights issues might need to be considered?
- What if, instead of it being a child wearing the Kirpan, it was a parent who wore a Kirpan who brought their child each day? a newly hired staff member who wore the Kirpan?
- Where and from whom would you get information to help you respond to this situation?

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APPENDIX B

MULTICULTURALISM IN CHILD CARE CENTRES SURVEY

MANITOBA CHILD CARE ASSOCIATION

MULTICULTURALISM IN CHILD CARE CENTRES SURVEY

The Multicultural Committee of the MCCA is concerned with supporting and advocating multiculturalism in children's programs and utilizing and developing community resources in this effort.

To develop a direction for future activities, we are requesting your help. The group is considering a number of strategies, including developing resources and curriculum kits, training programs and workshops, consulting with government for services and funding, networking with community groups, and other activities as they come up. Your responses to this survey will let us know what your centre and you as an Early Childhood Educator need to provide a better multicultural, racist-free and bias-free program.

An envelope has been enclosed for the return of all surveys. Your cooperation in returning the survey(s) by JUNE 3, 1994 is appreciated. THANK YOU.

SECTION A
TO BE COMPLETED BY ALL RESPONDENTS

1. Your Position (Check One):
   - Aide [ ]
   - ECE Full Time [ ]
   - ECE Part Time [ ]
   - Special Needs Worker [ ]
   - Supervisor [ ]
   - Director [ ]

2. Type of Program in which you work:
   - Infant [ ]
   - Preschool-Full Time [ ]
   - Preschool- Part Time [ ]
   - School Age [ ]
   - Combined [ ]
   - Nursery School [ ]

3. On a scale of one to five, where 1 is least important and 5 is very important, please rate the importance of multiculturalism in your program:
   1 2 3 4 5

4. Please describe your ethnocultural background: (eg. German, Chinese and Vietnamese, etc.)

   _____

SECTION B
TO BE COMPLETED BY ALL RESPONDENTS

5. How does your centre incorporate multiculturalism into its' program? Check all that apply:

Special Theme Week(s), e.g. Folklorama Week [ ]

All themes contain multicultural elements [ ]

Posters and books which show people of a variety of races & culture [ ]

Variety of multicultural toys and equipment, e.g. Chinese baskets, Aboriginal Cradle Board, etc. [ ]

Bi-Lingual or other than English Books [ ]

Celebration of holidays/celebrations from a variety of cultures [ ]

Celebrate no holidays/celebrations [ ]

Celebrate only Canadian holidays [ ]

Staffing reflects the ethnocultural makeup of the centre [ ]

Food served reflects the ethnocultural makeup of the centre [ ]

Brochures/information available in language(s) other than English [ ]

Please specify language(s) _____

Translators/interpreters arranged for meetings with family [ ]

Other [ ] please specify_____

_____

Other [ ] please specify_____

_____

6. Please describe briefly the text books and other resources that staff in your centre now use in presenting a multicultural program:

_____

_____

_____

_____

_____

7. The following areas may present difficulties in your centre when dealing with parents and children from other cultures. Please rate all those that do present difficulties. (1 = very difficult; 2 = difficult; 3 = somewhat difficult; 4 = no problem)

Verbal Communication - with parent	1	2	3	4
- with child	1	2	3	4
Written Communication	1	2	3	4
Understanding of centre policies/philosophies	1	2	3	4
Customs	1	2	3	4
Holidays / Celebrations	1	2	3	4
Discipline	1	2	3	4
Health & Safety Issues	1	2	3	4
Feeding Practices / Diet	1	2	3	4
Other, please specify _____	1	2	3	4

8. What do you feel would be most useful to your centre in presenting a multicultural program? Please number your choices as follows: 1 most useful; 2 next most useful; 3 next most useful; and so on.

Resource people with culture specific information	____
Resource people with general multicultural information	____
Resources (books,videos,etc.) which provide general multicultural information	____
Resources (books, videos, etc.) which provide culture specific information	____
Funding to purchase specific cultural items	____
Funding for translations of written material	____
Funding for verbal translators	____
Workshops for staff on general multicultural information	____
Workshops for staff on specific cultures	____
Other, please specify _____	____

9. Are you interested in joining the Multicultural Committee [ ] or in receiving more information about the committee's activities? [ ]

10. Additional comments

_____

_____

SECTION C
TO BE COMPLETED IF YOU ARE THE DIRECTOR OF THE PROGRAM

11. Centre Location (Regional):_____ # of Children: _____

12. Type of Program (Check One):
    Infant [ ]
    Preschool-Full Time [ ]
    Preschool- Part Time [ ]
    School Age [ ]
    Combined [ ]
    Nursery School [ ]

13. Please describe, to the best of your ability, the ethnocultural makeup of your clients: (eg. 15 Aboriginal, 3 Vietnamese, 5 Polish, 4 Canadian, 3 Unknown)

_____

_____

_____

14. How many families in your program are officially refugees:?___

15. How many families in your program, including those who may be refugees, have immigrated to Canada in the past 5 years? ____

16. Do you collect information about the ethnocultural background of families in your centre?
    Yes [ ]
    No [ ]

    IF YES, how do you collect this information?
    Formally (in writing) [ ]
    Informally [ ] If so, how? _____
    _____

THANK YOU.

APPENDIX C

INFORMATION REGARDING THE SELECTION OF TARGET ETHNOCULTURAL GROUPS

INFORMATION REGARDING
THE SELECTION OF TARGET ETHNOCULTURAL GROUP

THE FOLLOWING INFORMATION WAS PRESENTED TO THE MULTICULTURAL COMMITTEE AT ITS MAY 5, 1994 MEETING.

ETHNIC GROUP MAKE-UP

RECOMMENDATIONS FOR ANALYSIS

Based on information from Statistics Canada Census data and information from Social Planning Council of Winnipeg, the following ethnic groups represent a) the top sources of immigrants (1987 - 1990); b) largest visible minority groups; c) fastest growing ethnic group in Winnipeg or Manitoba.

	Group	Representation
1.	Filipino	a, c
2.	Aboriginal	b, c
3.	Polish	a
4.	Vietnamese	a, c
5.	Chinese	a, c
6.	East Indian	a, c
7.	Hong Kong	a
8.	El Salvadorian	a
9.	Ethiopian	a
10.	Laotian	a
11.	Jewish	b
12.	Korean	c
13.	Yugoslavian	c
14.	Kampuchea	a
15.	Iranian	a
16.	Portuguese	a
17.	Métis	b

The committee will have to provide input as to which groups should or should not be included in the Focus Group Sessions. Attached are data sheets for your information.

Population by selected ethnic origin for Winnipeg.
British & French origins not included. (Stats Canada) (20% Data)

	1986	1991
Ukrainian	47860	41815
German	45880	40560
Polish	15785	15095
Filipino	15670	21690
Jewish	13545	11935
Dutch	10810	8460
North American Indian	7810	21245
Italian	7845	7410
Chinese	7685	10445
Portuguese	6970	7845
East Indian	5320	6080
Métis	5140	
Black	3425	4140
Icelandic	3420	
Hungarian	2385	2475
Belgian	1985	
Greek	1890	1905
Vietnamese	1840	2865
Swedish	1745	1605
Spanish	1105	1390
West Indian	1085	
Yugoslav	1010	1170
Japanese	990	980
Danish	875	885
Russian	850	
Czech	780	
Austrian	745	
Czechoslovakian	680	
Laotian	650	
Croatian	630	620
Slovak	625	
Pakistani	570	
Korean	530	870
Romanian	435	
Punjabi	420	
Chilean	415	
Finnish	405	415
Jamaican	275	
Other West Indian	810	
African Black	215	

ETHNIC MAKEUP STATISTICS

Population by Selected Mother Tongue in Winnipeg. (Other that English or French) (100% Data) (Stats Canada, 1986)

German	26715
Ukrainian	22855
Polish	7540
Tagalog	6245
Chinese	6080
Portuguese	5695
Italian	4915
Dutch	2675
Yiddish	1960
Spanish	1940
Punjabi	1760
Hungarian	1690
Vietnamese	1545
Greek	1310
Ojibway	1155
Cree	889
Czech	790
Russian	740
Croatian	570
Slovak	535
Danish	445
Thai	415
Korean	410
Swedish	395
Hindi	385
Japanese	380
Flemish	365
Urdu	305
Romanian	305
Arabic	305
Kher	255
Finnish	260
Norwegian	255
Hebrew	205
Gaelic	195
Lithuanian	180
Slovenian	170
Latvian	160
Persian	130
Estonian	60
Turkic Languages	55
Serbian	45
Serbo-Croatian	40
Maltese	30
Armenian	25

Media Watch Project

For Winnipeg in 1991, 54.% (167,070) people reported a **single ethnic origin** which was neither British of French.

Multiple ethnic origin response (i.e. more than one ethnic origin given on census form) for Winnipeg in 1991 demonstrated that **40.5%** of the population (256,840) reported ethnic origins other than French or British.

The figure of 40.5% for the multiple response is the figure most often quoted.

The **Aboriginal population** in Winnipeg is **44,000 (6.9%)** of the total city population.

The **visible minority population** for the city of Winnipeg is **68,000 (10.5%)** of the total city population.

The total Aboriginal and visible minority population for Winnipeg is 1991 is 112,000 **(17.5%)** of the total population. This is up from **8%** in 1981.

APPENDIX D

FOCUS GROUP QUESTIONS FOR PARENTS AND FOR ORGANIZATION REPRESENTATIVES

FOCUS GROUP QUESTIONS
FOR PARENT REPRESENTATIVES

1. We asked you about this in the questionnaire - let's start by talking about the care arrangements you make for your child or children when you can't be with them, perhaps you are working or going to school.

Transition comment regarding use or non-use of day care or nursery school

2. Let's talk about how you came to be using your current care arrangements and whether you considered various options or whether the choice you made was the natural or only choice you had.

3. Is there anything that makes it or would make it difficult for you to use day care or nursery school?

4. (From what you know or have heard) What are the things you like about day care or nursery school?

5. (From what you know or have heard) If you could change something about the day cares or nursery schools, what would it be?

6. Is there anything that day cares or nursery schools could do to serve you better or to help you as a parent?

7. Let's talk about how well you think day cares or nursery schools do in working with children and families from different cultural and language backgrounds.

8. If you were sitting in my chair, are there any other questions you would ask?

Allow participants to comment on any other questions offered

9. Is there anything that you would like to add?

FOCUS GROUP QUESTIONS
FOR ORGANIZATION REPRESENTATIVES

1. We asked you about his in the questionnaire - let's start by talking about whether child care needs is an issue for your members and the nature of the issue, for example, there's not enough child care, it's too expensive, it's difficult to communicate with staff at day cares, etc.

2. Again, we asked you about this in the questionnaire - let's talk about how your members deal with their child care needs. Could you comment on both what the ideal choice might be and what happens in reality?

3. How do your members find out about the different child care options available, and do you think they know enough about child care and their options?

4. Is there anything that makes it difficult for your members to use day cares or nursery schools?

5. How could day cares or nursery schools better meet the needs of your members?

6. Does your organization or community feel that organizing child care services or working with existing child care services on behalf of members, is a part of its mandate or responsibility?

7. If you were sitting in my chair, are there any other questions you would ask?

Allow participants to comment on any other questions offered

8. Is there anything that you would like to add?

APPENDIX E

SUMMARY OF MAJOR THEMES FROM FOCUS GROUPS SESSIONS WITH PARENTS AND INTERVIEWS WITH ORGANIZATION REPRESENTATIVES

SUMMARY OF MAJOR THEMES FROM FOCUS GROUPS SESSIONS WITH PARENTS AND INTERVIEWS WITH ORGANIZATION REPRESENTATIVES

PARENTS

1. Communication between early childhood educators and parents is a key issue:
   -parents may not be able to explain food preferences and cultural norms with regard to cleanliness, going outdoors in cold weather.
   -language can also be an issue in communication between early childhood educators and children.
   -parents may be concerned about children not eating lunch because snacks and lunches may not be what the child is used to eating. This is of particular concern for young children.

2. Early childhood educators may need to examine common practices in light of multicultural clients. For example, hot lunches would be welcomed, or at least the willingness to warm food for children. Early childhood educators also need more information about cultural practices of various groups with regard to feeding practices.

3. The benefits of day care seen by parents include: the exposure to English; exposure to other children; exposure to learning experiences; and school preparation.

4. Some parents express difficulty with certain day care policies and practices, for example the lack of availability of services for shift workers and policies which require children to be at the day care by 10:00 a.m. even when parents have time to spend with the child at home in the morning.

5. Cost is an issue for parents, especially for single parents going for English language training. As well, parents experience frustration with the long waiting periods for subsidy approval, and the application process is difficult for those with limited proficiency in the English language.

6. Generally, most parents are pleased with day care centres and how well they meet the needs of multicultural families. Some did not expect day cares to be able to include features for all cultures, particularly when there may be children from a number of cultures.

7. For some parents, illness in day care is an issue.

8. One parent noted that foreign education and training may not be recognized, and thus many persons with diverse backgrounds may be unable to work in the field at an appropriate level.

9. One person expressed the feeling that he had been asked to share his culture with day care staff and children; one other parents expressed that he had not been asked to share his culture with the day care enough.

ASSOCIATION REPRESENTATIVES

1. Most families in the his ethnocultural community are of low income with two working parents - day care is thus an important service.

2. There is concern about the rising costs of day care. This is forcing some parents to withdraw their children and find alternate care arrangements.

3. Generally, people are happy with children's experiences in day care. Day care serves as an important transition place for newcomers, allowing exposure to Canadian society and a chance to learn to speak English. It is however sometimes hard for parents to accept that their children may be growing up with Canadian culture and English versus their more traditional customs and language.

4. To serve parents better, day cares may need to work at communication issues, for example, translating information so that parents can better understand programs and policies, making parents feel more comfortable with raising concerns and participating in management of the centre.

5. It may be helpful for early childhood educators to become better acquainted with cultural norms and practices.

6. The associations can provide some assistance in terms of information and assistance with issues and problems. As well there may be volunteers available from the community to translate and to provide information regarding basic belief systems, child rearing practices, and food patterns.

APPENDIX F

FREQUENCY OF ETHNOCULTURAL BACKGROUNDS FOR SURVEY RESPONDENTS

FREQUENCY OF ETHNOCULTURAL BACKGROUNDS
FOR SURVEY RESPONDENTS

ETHNOCULTURAL BACKGROUND	FREQUENCY
Canadian	103
French/French Canadian	31
Ukrainian	33
Polish	7
Italian	10
Scottish/Polish	2
English/Ukrainian	4
English/Irish	8
Canadian/Ukrainian	10
Canadian/Italian	3
German	35
Polish/Ukrainian	10
English	20
French/English	8
Aboriginal	13
Hungarian	2
Irish	8
Scottish/Irish	14
Scandinavian	1
German/Scottish	7
Scottish	11
East Indian	11
British	10
Mennonite	3

English/Danish	3
English/Scottish	12
Jamaican	1
Russian/Norwegian	1
Irish/Ukrainian	1
Chinese	4
Vietnamese/Chinese	1
Cree	3
Belgian/Scottish	2
French/German	9
French/Scottish	2
Ukrainian/Hungarian	2
French/Métis	2
Hebrew	1
Belgium/Canadian	2
Native/English	4
Polish/French	1
Icelandic	5
Russian/German	1
Dutch	6
Portuguese	2
Czechoslovakian	3
Canadian/British	1
Icelandic/Irish	1
Belgium/French	2
Chilean	2
German/Irish	2
Trinidadian	2

Swedish	3
German/Canadian	7
Sri Lankan	1
Russian/Spanish	1
Belgian	3
Scottish/Serbian	1
British/French	1
Ukrainian/German	6
Jewish/Scottish	1
Dutch/English	3
German/Hungarian	1
Ukrainian/Russian	1
American	4
Filipino	3
French/Irish	5
Scottish/Ukrainian	2
Jewish/Russian	1
Chinese/Korean	1
Finnish	1
Ojibway	1
Laotian	1
Egyptian	1
French/Ukrainian	4
Cree (Métis)/German	1
Norwegian/English	1
German/Icelandic	1
German/Polish	1
German/British	1

Ukrainian/Native	1
German/Austrian	1
Icelandic/British	3
Filipino/Chinese	1
Austrian	1
Jewish	1
Polish/Canadian	3
Japanese	1
French/Finnish	1
Dutch/French	1
Scottish/Lebanese	1
Greek	1
Guatemalan	1
French/Italian	2
Polish/Icelandic	1
Ukrainian/Native	1
Central American	1

APPENDIX G

LANGUAGES OTHER THAN ENGLISH IN WHICH BROCHURE/INFORMATION IS AVAILABLE

LANGUAGES OTHER THAN ENGLISH IN WHICH BROCHURE/INFORMATION IS AVAILABLE

French	12 cases
Cree and French	3 cases
Sign	1 case
Tagalog, Chinese, Punjabi Laotian, Vietnamese	1 case
Spanish, Croatian, Yugoslavian, Chinese	1 case
Vietnamese, French	1 case
Hindi, Spanish	1 case
Cree, Saulteaux, Ojibway	1 case
Punjabi, Hindi, Hebrew, Russian, Italian, Polish	1 case
Spanish	1 case
Various	1 case

APPENDIX H

LISTING OF TEXTS USED BY RESPONDENTS IN PRESENTING MULTICULTURAL PROGRAMS

LISTING OF TEXTS USED BY RESPONDENTS
IN PRESENTING MULTICULTURAL PROGRAMS

FAMILIES AND TEACHERS
SMALL WORLD CELEBRATIONS
ANTIBIAS CURRICULUM TOOLS FOR EMPOWERING YOUNG CHILDREN
FAMILY AND MARRIAGE
GLOBAL CHILD
100 CRAFT IDEAS FROM AROUND THE WORLD
LET'S CELEBRATE
INTERNATIONAL COOKBOOK - MANY HANDS COOKING
MULTICULTURAL RESOURCES FOR YOUNG CHILDREN
ONE CHILD TWO CULTURES
MULTICULTURAL EARLY CHILDHOOD EDUCATION
THE KIDS MULTICULTURAL ART BOOK
RESOURCES FIR CREATIVE TEACHING IN EARLY CHILDHOOD EDUCATION BY FLEMMING, HAMILTON AND HICKS
THE CRYING CHRISTMAS TREE
CELEBRATING DIVERSITY
A TRIP AROUND THE WORLD
HAND IN HAND; MULTICULTURAL EXPERIENCES FOR YOUNG CHILDREN
HOLIDAYS THROUGH OUT THE YEAR
EVERYTHING BOOK
CHILDREN ARE CHILDREN ARE CHILDREN
APRIL RAINTREE
THE MÉTIS - CANADA'S FORGOTTEN PEOPLE
THE NEWCOMER PRESCHOOL
GETTING TO KNOW CHILDREN OF THE WORLD (SERIES)
THE LEARNING CIRCLE
MULTICULTURAL EDUCATION: PROGRAMS AND METHODS BY R.J. SAMUDA AND SHUI L. KON
MULTICULTURALISM THROUGH FOODS - VANCOUVER SCHOOL BOARD
YEARROUND ACTIVITIES FOR THREE YEAR OLD CHILDREN
THE CIRCLE TIME BOOK
PEOPLE AND CONTEXTS
1-2-3 ART
CELEBRATIONS - CHRISTMAS IN DIFFERENT COUNTRIES
KIDS DIARY OF AMAZING DAYS
NATIVE AMERICAN CRAFTS WORKSHOP
LE PETIT PRINCE
UNDERGROUND RAILROAD
RUSSIA
CHINA

NATIVE PEOPLES
CELEBRATION OF HOLIDAYS - KIDS PRESS
INTERNATIONAL WINTER FESTIVALS
ALPHABET OF INTERNATIONAL CHILDREN
PAPERCRAFT AND ORIGAMI BOOK
MULTICULTURALISM IN DAY CARE MANUAL
CHILD CRAFT ENCYCLOPEDIA
ETHNIC HOLIDAYS - SCHOLASTIC
ETHNIC CELEBRATIONS AROUND THE WORLD
WHOLE LANGUAGE ACTIVITIES FOR YOUNG CHILDREN
PEOPLE PLACES AND THINGS (FACT FINDER)
YOUTH EDITIONS MAGAZINE (AVAILABLE THROUGH THE FEDERAL GOVERNMENT) - UNDER THE SAME SUN
SOMEWHERE TODAY
TARA AND BENJAMIN
A DRAWING FOR TARA
BIG BOOK OF PATTERNS
EARLY CHILDHOOD EDUCATION FOR A MULTICULTURAL SOCIETY
LET'S CELEBRATE CANADA -
MULTICULTURAL COOKING WITH KIDS - LAKESHORE LEARNING MATERIALS
'O CANADA'
CHILD'S PLAY - ALL KINDS OF RACE AND COLOUR
HOLIDAYS AROUND THE WORLD
ALL MY RELATIONS
PATTERNS AND PROJECTS - MONTHLY
CHILDREN AROUND THE WORLD
CHANNELS TO CHILDREN
GREAT BIG HOLIDAY CELEBRATIONS
HANDS AROUND THE WORLD
CREATIVE RESOURCES FOR THE EARLY CHILDHOOD CLASSROOM
PRESCHOOL CALENDAR
CHINESE - 10 CULTURAL ACTIVITIES FOR K - 6 CHILDREN
BLACK HISTORY - 16 CULTURAL ACTIVITIES FOR K -6 CHILDREN
PEOPLES OF THE WORLD IN COLOUR
WHAT A CHILD CAN DO
THEMATIC UNITS FOR YOUNG CHILDREN
FAMILIES AROUND THE WORLD
MULTICULTURAL GLOBAL RESOURCES
WEE SING AROUND THE WORLD
ONE NOSE, TWO HANDS
ALL TOGETHER
C IS FOR COMMUNITY
FOOD IS FOR SHARING
FUN WITH CLOTHES

WIGGLE LIKE A PUPPY
MANY WAYS TO TRAVEL
RAINY DAY FRIENDS

REFERENCES CITED

Hallgrimson, E. (1987). Multicultural Issues Related to Child Care: A Research Report for Social Services Sub-committee on Human Rights, Manitoba Intercultural Council. Winnipeg, Manitoba.

LaGrange, A., Clarke, D. and Munroe, E. (1994). Culturally Sensitive Child Care: The Alberta Study. Alberta Association for Young Children, Edmonton, Alberta.

ADDITIONAL SUGGESTED REFERENCES

Aboriginal child care issues as discussed in the paper A Vision for Child Care into the 21st Century; Thompson, P. and Inpro Consulting; Human Resources Development Canada; 1994.

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